CHAPTER : I

GEOGRAPHY AND HISTORY OF THE DECCAN - THE NIZAM,
MARATHAS AND BRITISH (1720-1840)
PART A:

General Background:

The exact connotation of the term "Deccan" is still a matter of controversy and different interpretations have been given by different scholars. For the purpose of the present study the Deccan comprises the area South of the Vindhyas and to the North of the Krishna and the Tungabhadra rivers, and flanked by the Arabian Sea and the Bay of Bengal.

Mountains:

The Deccan is a highly mountainous region. On the North lie the Satpura ranges and their continuations, the Mahadev and Maikal ranges. These along with the Vindhyas formed a natural boundary in the North and served as a formidable barrier cutting off North India from the Deccan. But the Vindhyas and Satpura mountains are comparatively of low elevation and rise gradually from the adjacent plains. The Narmada and the Tapti are also fordable in many places and therefore some dynasties in the Deccan extended their empire beyond the Vindhyas while some dynasties north of Vindhyas extended their dominions to South of that mountain. The Satavahanas, for example conquered Malwa, Kathiwar and Gujarat, while Saka kingdom conquered some
regions south of Vindhyas. On the west runs north to south one of the ancient Saptakula parvatas called the Sahyadri. It is also known as Western Ghats, which rise in Crescendo, step by step from the sea shore. It runs parallel to the sea in north-south direction except for the occasional interruptions due to mountain passes. These passes served as the main lines of communication between the people of the Deccan table land and the western littoral and much of the trade and commerce was carried out through them. The entire topography of the Deccan is characterised by a series of mountain chains with flat roofs and steep flanks. Sometimes they are connected by low mountain terraces. These chains divide the plateau into the plains of Berar and Nagpur, the basin of upper Godavari and of the Bhima. Most famous among them are the Trimbak pass at the source of the Godavari, the opening along the course of the Vaitarni, the Jhal Ghat, the Pimpri and Khandala passes.

From Western Ghats jut out a number of mountain spurs extending west to east. The most famous among them is the belt of hills which separate the Tapti and Godavari valleys, generally known as Sahyadri Parvat. Sometimes they are also known by local names. For example, the hill ranges in which the world famous paintings and the marvels of sculptures are wrought, are locally known as the 'Ajanta' and the Jalna hills.
The Dudhana, the Purna have their origin in these hills. In Adilabad it is known as the Nirmal or Satmala range. Another important offshoot of the Ghats is known as Ahmednagar Hills. The Balaghat may be considered as an extended system of the mountain ranges from the Sahyadri. Starting from Harischandragadh it runs through Ahmednagar, Bhir and Nanded districts.

Another spur starts from this and extends from Ashti to Gulbarga and constitute the water shed between the Godavari and the Sina and yet another important range is Mahadev hills. Emerging about 10 miles to north of Mahabaleshwar it stretches across the whole breadth of the Satara district. To the east lies the Eastern Ghats, another Kulaparvata known as Mahendra. Starting from Mahandragiri or Mahendrachala in the Ganjam district, it runs parallel to the coast line forming a littoral of about 50 miles width till it reaches 16° latitude.

As it passes southwards, it gradually drifts from the coast, finally taking a sharp bend westward to join the Western Ghats at the Nilgiris. Unlike its western counterpart it does not have structural continuity and consists of a group of low hills separated by wide gaps. Through these gaps the great rivers of the Deccan flow down to the coastal plains and then drain into the Bay of Bengal.
The Deccan Plateau:

It is subdivided into three distinct regions by Eastern and Western Ghats. The Coromandel Coast lies between Eastern Ghats and the Bay of Bengal and the Konkan between Arabian Sea and Western Ghats. The great rivers of the Deccan, the Godavari, the Krishna, break through the ghats and form such deltas which have always been the granaries of the south-east of the Deccan. The river mouth spread and out into broad lake-like estuaries. The Krishna-Godavari basin in coastal Andhra with vast stretches of deltaic lands is rightly called the rice bowl of India. The harbours and market towns lying scattered along the coast line were responsible for much of the wealth of delta. The eastern coast strip is broader than the west, the coast-line being unsheltered and deficient in natural harbours was not commercially important.

Flanked on the East and the West by two mountain ranges lies the main plateau of the Deccan. However, historically these geographical divisions were not of much significance because these mountain ranges did not present formidable obstacle to political unity or the exchange of cultural ideas. For example the Marathas living on the two sides of the western ghats have a common languages and common social customs. The dynasties which ruled over Maharashtra
often extended their dominions over Konkan also. The vast table land rich in mineral and agricultural wealth, enriched by the lucrative trade with Eastern and Western sea boards, sometimes became seats of rich prosperous empires. It may, however, be noted that these mountains acted as barriers in olden days for the spread of cultures as well as territorial expansions.

The mountainous nature of the Deccan region produce important results. Many of the precipitous hills in Maharashtra terminate in flat square traps with fine springs of good water and also suited for construction of hill forts. In fact, from military point of view, there is probably no stronger region in the world which facilitated guerilla wars.

The terrain was extremely craggy and rugged and this was one of the important factors responsible for the infertility of the soil and the poverty of the peasants. The farmers had to work hard to get even a meagre yield of crops. The climate and the terrain conditions made the people more hardy so as to sustain any hostile and unfavourable and uncertain conditions. This ultimately saved the people from enervating effects of luxury and indolence characteristics of the dwellers in the fertile plains helped them to develop qualities of courage, perseverance and resourcefulness.
Rivers:

There are also many important river systems in the Deccan. They all flow from West to East because of the downward slope of the western ghats and its subranges to the East, the only exception being the Tapti. The Tapti has its origin in Satpura and runs a course of about 440 miles along a deep sided valley before it enters the gulf of Cambay. Its high banks make it difficult to use its water for irrigation purposes. However, there are patches of wide alluvial plains along its course, most important among them being the Khandesh plains in the middle of its course.

Another important river is the Godavari, popularly known as Gautami Ganga or Vridha Ganga. According to a popular legend, it has the same source as the Ganges through an underground passage. It has its origin on the side of a hill behind the village of Trimbak in the Nasik district. At this place its water trickles down from a lofty cliff through a Gomuka or Cow's mouth carved on a stone. Starting from Trimbak it cuts across rocky bed along hill tops and leaps down at Gangapur in the form of a picturesque waterfalls. Then flowing past secret city of Nasik it reaches the historic city of Paithan, receiving along its course several affluents like the Kadrave and the combined waters of the Pravara and the Mula. Then
it is joined by the Purna in the Parbhani district and the Manjira in the Nanded district. At Dharmasagar it is joined by the Manar and below Sironcha it is united with the Pranhita, carrying the combined waters of the Wardha and the Wainganga, which drain the whole of the Satpura and Nagpur plains. About 30 miles further down the Godavari receives the Indravati river and lower down the Tael. Then it flows through Bhadrachalam, the famous centre of pilgrimage sanctified by the temple of Sri Rama built by the great Ramdas. From there, piercing through the Eastern Ghats it ultimately flows into the sea. Thus it is a huge long river whose length is about 900 miles. Its drainage basin is about 1,2000 sq. miles. Thus it provides subsistence to the teeming millions, both for irrigation as well as drinking water in the trap rocks when sub-soil water is scarce.

The Krishna is another important river. It has its origin in the ancient temple of Mahadev on the Mahableshwar plateau. Its association with Sahyadiri has earned for its the name of the Sahyaja or Sahyaputri. From its source it runs East to South and then curves South-East. Its flow being swelled by the confluence of a number of tributaries like the Mudali, the Vena, the Verna, the Umrodi, the Tarli and the Koyana. The mingling of the Vena and the Varna
with the Krishna has been responsible for calling the Krishna as Krishnaveni. After its junction with the Varna, the Krishna flows South-East towards Belgaum. Then two famous streams from Western Ghats called the Ghataprabha and Malaprabha join the river in the Bijapur district. The most important Tributary is the Bhima which rising from the Sahyadri near the temple of Bhimashankar in Poona district, flows along sacred city of Pandharpur and finally joins Krishna river near the Krishna village in Raichur district. Another sacred river which joins the Krishna is the Tungabhadra. The Krishna then flows past Srisailam, a famous centre of pilgrimage where it is known as patala Ganga. Another important tributary is the Musi which flows through the historic city of Hyderabad. The Krishna then passes through Amravati, a famous centre of ancient Buddhist art and finally enters the sea via Vijayawada. Thus Krishna having a length of about 800 miles is slightly shorter than the Godavari, but its catchment area including those of its tributaries is the largest in the Deccan.

The rivers of the Deccan present a striking contrast to the rivers of North India like the Indus, the Ganges, and the Brahmaputra. The banks of some of these rivers, in many places are very high, sometimes raising to 50 to 60 ft. Irrigation in these places is not possible without heavy capital investment or
barrages and reservoirs. Further the great rivers of the North flow through the Himalayan zone for considerable distances. This has been of immense advantage in two ways. In the first place, the flow of the river results in active erosion and vast quantities of silt carried by these rivers are deposited in the plains below. This accounts for the higher fertility of the river basins. But the rivers of the Deccan flow over a thin soil cover through broad, shallow valleys and therefore do not carry considerable quantity of silt. Secondly, the Himalayas serve as unfailing reservoirs of water supply even during the summer through the melting of the snow and, therefore, there is a perennial flow of water. But the Deccan rivers depend entirely upon rainfall. In many places rains are meagre and uncertain. More serious is the fact that rainfall is concentrated during a period of about 4 months. Therefore, most of the rivers are torrential in rainy season and dry beds in summer. Thus many of the rivers are not of great economic importance. But from the point of view of the growth of civilization they are important. In the tropical Deccan water is essential for the sustenance of animal and plant life. Hence rivers like Narmada and Krishna, the Tungabhadra and the Godavari are worshipped as benevolent Goddesses. These river basins offer sufficient material prosperity, leisure and
comforts of life which are indispensable for the realisation of what Aristotle called "Good Life". Hence population tended to converge, in well watered regions, capital towns, trading emporia and centres of religious importance gradually developed in rich and fertile plains along river basins. The affluence of the members of the royal families and the nobility found expression in liberal patronage of art, architecture and literature. In several centres along the banks of sacred rivers great Melas were organised on certain days of religious importance and large masses of people from different parts of the country congregated there thus offering ample opportunities for exchange of ideas and cultural synthesis.

It is interesting to note that all the major rivers of the Deccan flow in the territories of the former Nizam of Hyderabad. River Godavari with its tributaries is the only major river which flows in the Marathwada region. From times immemorial, the religious and economic life of the people is so closely interlinked with the rivers, from their source till they submerge into the sea waters. All the possible religions were associated with the rivers. In the Deccan the important Joytirlingas are located either on the river sources such as Triambakesvar or Bhimashankar or for that matter on the hill top at
Srisailam. Similarly, all important temples are situated on the river banks. Scores of Buddhist, Brahmanical and Jaina cave temples have been wrought in the deep valleys of the western Ghats and the sister mountain chains.

Rainfall:

Another important factor which influence the economic and social life of the large masses of peasants in rural areas is rainfall caused by the monsoons. These may be regarded as "land and sea breezes on a grand scale" mostly determined by climatic conditions and atmospheric pressures. When the sun advances from the Equator and the peninsula becomes hotter than the sea, thereby establishing lower pressure of land. Consequently air starts moving from the Indian Ocean towards the land. By the beginning of June as low pressures becomes more marked the wind strengthens and the monsoon "bursts" on the peninsula. The monsoon continues till about the middle of September. When the sun crosses the Equator on September 23rd the rays become more slanting and land becomes cooler. The pressure over land is increased and air moves from the land and the sea. This is called the North-Eastern monsoon or retreating monsoon. Thus the major quantity of rainfall occurs in the Deccan during South-Western monsoon between June and October. During
the following three months there are showers caused by
the retreating monsoons particularly in the M.P.,
Berar and Telingana. Rainfall is not uniform throughout
the Deccan. In South-Western Deccan rainfall is the
scantiest and most precarious because it does not
derive the full benefit of the north-west monsoon
either in its advance or its retreat.
a) The average rainfall is only about 21 inches
spread over nearly 4 1/2 months.
b) In the Central Eastern and Southern Deccan the
rainfall ranges from 30 to 40 inches. The lower Penganga
and the Nainganga enjoy probably the most assured rain-
fall in the whole Deccan region.

The average rainfall here is about 54 inches.
The Ghat region stretching from Tapti Valley to Mysore
plateau is a rain shadow region with a low and uncertain
rainfall of about 24 inches.

The nature of rainfall had a decisive influence
on social life of the peasants who constituted the
bulk of the population. In fact, agriculture in the
Deccan has been a continuous gamble with rainfall.
Seasonal and optimum rains ensured prosperity while
failure of rains caused famines and hardships. The
rains determined agricultural practices and detailed
the programme of work of the peasants from ploughing
the fields to reaping the harvest.
The quantity of rains in different regions decided the nature of the crops. They also decided the social and religious activities of the agriculturist. Some of the social and religious activities like marriages and pilgrimages were undertaken during summer when the peasants enjoyed plenty of leisure. Hence any dislocation in this private factor meant a violent disturbance of the entire structure of peasant life.

**Geology:**

As one of the most ancient and stable land masses in the world, the Deccan naturally presents various stages of geological development and age long weathering. Some of the oldest rocks are of the Archaean system characterised by highly metamorphosed schist and gneisses. They create a rugged rolling region with isolated hills formed by massive granitoid rocks. The Archaean system constitutes the basis complex of the Deccan and is the characteristic of the South-half of Gulbarga district, the Raichur doab, almost the whole of Nandurbar and Nalgonda districts. Nizamabad, Warrangal, Khammam and Hyderabad district. Around the city of Hyderabad there appear as "a chaos granite boulders piled up in bizzare heaps, as if giants had assumed themselves with childish graves."²
Associated with the same system and existing in irregularly distributed patches in the hollows and depressions of the Archaean rocks is the Dharwar system. This is composed of hornblend schists, chlorrite schists, epidorites and quarzites, possessing "the most diverse lithological characters being a complex of all kinds of rocks, plastic, sediments, volcanic and plutonic rocks, all of which generally show an intense degree of metamorphisers." They are significant for their structural and chemical peculiarities. They are found in Raichur doab in parts of Gulbarga, Mahboobnagar and Nizambad districts. The next stage in the geological complex is represented by the formation of the Deccan "Trap" consisting of basaltic lavas and volcanic rocks. In some places rocks are soft. Still later formations are talus, black cotton, soil and low level laterities. They are found along the river banks and at the foot of the hills. These soils are most fertile and well suited for cultivation of a variety of crops including rice, wheat and sugarcane.

It will be seen from the above that the geographical factors are the chief determinants of history, culture and society, human adoptations, food and dress are conditioned by climate and physical factors. Also the geological factors have produced rewarding results of varied nature.
The Deccan plateau, bracketed by the Ghats in the east and the west, is mineraly rich. The mineral wealth coupled by the agricultural produce and textile goods have greatly contributed to the booming trade and commerce both internal as well as overseas with the west, south and south-east.

Lying at the heart of the country, midway between the down south and the far north, the Deccan became the seat of many powerful empires such as the Satavahanas, the Vakatakas, the Chalukyas, the Rashtrakutas, the Yadavas, the Nizamshahis, the Kutubshahis, the Marathas and the Nizams of Hyderabad. Endowed with a rich cultural past and a capacity for absorbing the shocks and transformations of temporal change into its own characteristic personality, the Deccan traces a significant curve in Indian history ranging from the early Christian era to the modern times.

The Deccan demonstrated its religious catholicity right from the beginning of the Christian era. The experimentation in rock cut temple architecture is unique for this region. It is through the art forms, the religious processes and transformations have been recorded. While the change from symbolic mode of worship to the idol form was taking place in Buddhist religion, the Hindu rituals have also undergone radical changes. This process of change within the religious fold was explicit in the Deccan. Finally a stage came resulting in the proslytisation
of the three major religions such as Buddhism, Hinduism and Jainism. Thus a stage seem to have been set for bringing conflicting religious approaches towards a mutually acceptable goal.

With this religious background the task of saints and philosophers of the medieval times became easy. The Philosophy of Shri Shankaracharya which coincided with the spread of Shaivism in the Deccan left lasting impression on the minds of devout Hindus. However, Shankaracharya's philosophy remained highly abstract and difficult to comprehend because of the lack of Sanskrit knowledge. It is at this stage the saints and philosophers such as Jnaneshwar, Eknath, Tukaram and others advocated the Hindu Philosophy in the language of the masses and also wrote their works in Vernacular languages which could be easily understood by the common people. Thus a new ground was struck in the religious life of the people of the Deccan. These saints and philosophers who were drawn from different strata of the society. This cut across the artificial social barriers which existed among the artificial social Brahmins and the low caste Hindus.

It is difficult to say if this effort was directed in order to face the challenge posed by Islam. On the other hand it is evident that these saint philosophers were
engaged in peaceful pursuits of the dissimination of religious and moral values and did not make use of their preachings for political or military purposes. Their work contributed greatly for the mobilization of the masses and resulted in the establishment of certain long lasting religious traditions and fairs and festivals. This situation seems to have synchronised with the Sufists' Movement launched by the more Catholic Muslim saints whose goal and philosophy tallied with the Hindu saint philosophers.

However, things seems to have changed during the period of the Marathas. Saints like Ramdas Swami, advocated for the revival of Hinduism for which the means could be militarism. On the whole Deccan experienced such religious transformation which reflected in the politics and history of the region. Interestingly a major part of the Deccan continued to be ruled by the native king the Nizam of Hyderabad, a Muslim ruler with a majority of Hindu subjects even after the entire country was taken over by the East India Company which was later on administered by the British.

The period of our study of the Deccan inherited the legacy of centuries of rich and prosperous rule and religious and philosophical exercises which seems to
have a bearing on the future course of history of which Meadows Taylor was not only a direct witness but also in some respects a contributor to it. He was also endowed with the faculty of keen observation of the social and economic conditions of the society which were in turn recorded by him. Being a gifted creative writer nothing seemed to have escaped his attention. Apart from the political events he seemed to have recorded with a certain amount of exactitude matters such as revenue system, social events, religious etc. The events, the keen observation of the social and economic conditions of the society which were in turn recorded by him.

PART B:

Taylor was appointed in the Nizam's army. It is, therefore, necessary for us to go into the historical background of the Nizam of Hyderabad and the process of development of relations between the two Governments i.e. the Nizam and the British. This work is mainly based on records preserved in the National Archives of India. Records pertaining to foreign department of the Government of India are the principal sources of information.

The Hyderabad Residency Records could not be consulted because they happened to be in a highly disorganised condition. The records consulted are in the
form of correspondence between the Resident at Hyderabad and the Government of India. They have been listed in chronological order and the list is appended.

The historical background:

Nizam-ul-Mulk Asaf Jah I established the rule of Asaf Jah dynasty in the Deccan in the year 1724 after defeating Mubariz Khan in the battle of Sakharkheda. Before this Nizam-ul-Mulk had distinguished himself as a warrior and diplomat in the Mughal court at Delhi where he rendered valuable services for a long period. Nizam-ul-Mulk led a very hard, restless yet eventful life. He was considered to be a brave soldier, an efficient administrator and was endowed with political sagacity. When he found his own dynasty i.e. Asaf Jah dynasty in the Deccan, he was at a ripe age which was held in good stead in his efforts to consolidate his newly established kingdom. Having occupied his position in the Deccan Nizam-ul-Mulk devoted himself to maintain peace and order, reorganisation of the administration and welfare of the people. His dominions extended all over the Deccan which stretched from the river Tapti to the frontiers of Mysore and Carnatic right up to Trichinopoly.

But by this time the French and the English had established their settlements on the Coromandal coast and there was struggle between these two European powers for predominance and superiority on that coast.
Both the nations vied with each other to win the favour of Nizam-ul-mulk and craved for his support to strengthen their respective claims. The French had a slight edge over the English in currying the favour and sympathy of Nizam-ul-mulk but Nizam-ul-mulk who was a shrewd diplomat, did not spell out himself clearly either in favour of the French or the English because he did not intend to make himself a party to the foreign powers in their power struggle.

It was in the year 1848 Nizam-ul-mulk died at the age of 78 years. Immediately after his death the right of succession was fiercely contested among the sons and his grandsons. Thus the war of succession developed ultimately into a struggle for power in the Deccan between the English and the French as they championed the cause of the rival claimants.

Ghaziuddin, the eldest son of Nizam-ul-mulk was in Mughal court at Delhi holding the post of Amirul Umrao at the time of his father's death. Nasir Jung, the second son of Nizam-ul-mulk, who was present there and who was the commander of the troops, succeeded his father as the subhedar of the Deccan. But luckily he was opposed by Muzzaffar Jung, the grandson of Nizam-ul-mulk. Therefore Nasir Jung secured the help of the English, while Muzzaffar Jung was assisted by the French.

Muzzaffar Jung was deserted by the French on the eve of the battle and he was made prisoner by Nasir Jung.
But Nasir Jung lost the support of the English and was killed by his own followers at Arcot in 1750 in a French attack. After the death of Nasir Jung it was Muzaffar Jung who proclaimed himself the subhedar of the Deccan but since Muzzaffar was not able to govern with his own resources, Dupleix extended full support and co-operation to him.

It was during this period the French became very powerful and Dupleix secured the position of a master in the entire region of south India. Inspite of getting full support from the French, Muzaffar Jung did not survive for long. It was some pathan chiefs who were not satisfied with the rewards allotted to them and therefore it was due to this reason they murdered Muzaffar Jung in 1751.

There was a critical time for the French as soon as Muzzafar Jung's death took place. At this juncture Bussy played a very important role in appointing Salabat Jung (brother of Nasir) as the Subhedar of the Deccan. But Salabat Jung proved to be incompetent and also incapable and could not hold out anything without the support of the French. The French was considered to be the most powerful and acquired a decisive power in controlling the affairs of the state. By the Treaty of 1753 Salabat Jung granted the four Northern Sarkar Districts to the French. Gaziuddin, the eldest son of Nizam-ul-mulk with
the help of the Marathas stood forward to the throne, but his sudden death created the battle between the two brothers. 11

A keen struggle had started between the French and the English for power and influence in the Deccan. The victories of Clive in Gaddani changed the fortunes of the French in the Nizam's State. Thus French left Salabat Jung to his own fate. Thereafter we find that Salabat Jung entrusted power to his brother Nizam Ali Khan, the 4th son of Nizam-ul-mulk, who was superior in all respects when compared to Salabat Jung.

Nizam Ali Khan after getting support of the British put Salabat Jung in prison in the year 1762, got him assasinated after a period of 15 months and proclaimed himself as the Nizam of Hyderabad and thus the title of Nizam was assumed by Nizam Ali Khan for the first time and later on it was adopted by all subsequent ruler of the state. With the arrival of Nizam Ali Khan the protracted war of succession ultimately came to an end.

Even before Salabat Jung, the English were able to emerge as an important power in the state. The Treaty of 1759, is the 1st Treaty concluded between the Nizam and the British. It is considered to have heralded the rise of the British in Hyderabad State. 12
The Treaty was concluded on 12th November 1766. The Northern Circars were surrendered by Nizam to the British. The British Government agreed to place at the disposal of the Nizam a Subsidiary force when required and to pay a rent of Rs. 9 lakhs, when assistance was not required.

The Nizam also promised to assist the British with his troops. In fact he was not happy and willing to conclude this Treaty. But financial exigency compelled him to do so and because of this forced treaty the relations between the two i.e. the Nizam and the British ran into wilderness. A crisis of confidence arose between them. The British were anxious not to discard their alliance and friendship. Because they knew it well that his friendship and help would be a strong source of help to them against the Marathas, where power was a real danger to the British. Another Treaty was concluded in 1768 to which the Nawab of Arcot was also made a party apart from the Nizam and the British.

By this Treaty Mohammad Ali Khan was recognised as the rightful ruler of Karnatak and was considered to be the Subhedar of Deccan. Thus Nizam had to give up all his claims to Karnatak. The English agreed to assist the Nizam with troops whenever required by him on payment.
During the war with the Marathas (in 1775) the Nizam sought military assistance of the British but they declined to oblige him on the ground of the existing treaties between themselves and the Marathas. Thus Nizam had to conclude peace with the Marathas by a cession of territory.¹³

A Treaty of offensive and defensive alliance was signed by the Nizam, the Marathas and the British, when the war broke out between British and Tipu Sultan in the year 1790. Tipu however, concluded peace and surrendered over half of his dominions which were divided among the allies.¹⁴ Wellesley, on his way to India had received information of the latest developments in the country. Soon after reaching India he issued instructions to the Resident at Hyderabad to start negotiations for a new treaty with the Nizam. At the same time the Nizam himself was eager to form an alliance with the British to be safe from the hands of the Marathas.

Having agreed to the conditions laid down by the English, the Nizam concluded the Treaty on 1st September 1798. By this Treaty, the quota of troops that was supplied to the Nizam was increased by 6 battalions and thus Nizam agreed to pay a sum of Rs. 2417100/- annually to the English for these battalions.
It was also agreed that an equivalent amount could be either deducted from the Peshkesh of Northern Sarkars or collected from the resources of the districts specified by the Nizam in case of delay or difficulty in making the payment.

In the war waged against Tipu Sultan by the British in 1799, the Nizam participated actively and after the death of Tipu the state of Mysore was much reduced in size and the extra-territories were distributed between the participants of the war i.e. the British and the Nizam. The portions of land which were considered to be the most valuable and important were taken by the English. The Marathas, however, did not take part in this war against Tipu Sultan. The partition of the territories between the British and the Nizam and the growing power of the British made the Marathas jealous and unhappy.

At this Wellesley felt that a strong alliance was necessary for their protection from the Marathas. Therefore, they concluded a Treaty with the Nizam on October 20th, 1800. By this Treaty the Nizam got protection of the British against any possible attack, but at a very high cost as he was made a subservient ally and lost his external sovereignty. Nizam Ali Khan died on August 6th, 1803, and his eldest son Sikandar Jah succeeded him.
The British were actually not contented by snatching away the external sovereignty of the Nizam. They wanted to run the administration of the state according to their own wishes for their own interest. For this purpose they desired to foist a strong supporter and a custodian of their interest on the post of Dewan.

In this manner the British started indulging and interfering in the internal sovereignty of the Nizam. Right from the beginning the relations between the British and Sikandarjah were not cordial and the relations between the two governments were far from satisfactory till Sikandarjah took keen interest in the internal administration of the state. There was a clash between Nizam Sikandarjah and the British for the selection of Dewan of the State. Sikandarjah endeavoured to have his own man on the post of Diwan but he did not prove to be successful and even they were not at all accepted by the British. Sikandarjah was helpless. Firstly because of the powerful grip of the British which proved to be very strong and which he could neither openly react nor could he object to the wishes and actions of the British. Secondly, probably he did not like British domination over himself.
Taking full advantage of the situation, the British were able to become more powerful in the state. The indifferent attitude towards the administration of the state also added to their strength. Though Mir Alam was able, efficient, Sikandarjah did not like him, because he thought that a) Mir Alam had no regard for the wishes of his own master, b) He was enthusiastic for the British alliance which Sikandarjah hated or did not like. Thus we find that Nizam was loosing hold on the state day by day.

Chandulal served for a longer period in the capacity of Peshkar and Diwan but caused serious damages to the administration and finances of the state. For sometime he proved himself to be a faithful and staunch supporter of the Nizam and the British in order to maintain himself in power.

To please the British he did everything and never hesitated to implement any scheme proposed by the Resident. c) To keep himself in power he even sacrificed the economic welfare of the state.

Chandulal had connection with Palmer and Co. which was established to exploit and plunder the finances of the state and to carry out illegal financial transactions during its business period in Hyderabad.
The British having discharged the Palmer Co.'s debt compelled the Nizam to cede seven lakhs of Peskash of Northern Circars to the British Government perpetually. He surrendered his claim to the peshkash of the Northern Sircars to the British on November 4, 1823. 15

After the death of Sikandarjah, his eldest son Nur-ud-Doula ascended the throne in the year 1829. Till then i.e. till the death of Sikandarjah, the Governor General used "Niyaz Mund" in his correspondence with the Nizam, which admitted an inferiority of rank, and the Nizam, used "Mah ba oulat" which was indicative of superiority in rank.

Soon after ascending the throne Nasir ud Doula was informed through the Resident that the correspondence between these two Governments must be on the terms of perfect equality. The Resident was interested to decline to forward the letters of the Nizam to the Governor-General if the above suggestion was not accepted. It was also informed that in case the previous practice was continued by the Nizam, the Governor General might adopt the style of superiority in retaliation.

Metcalfe, the Resident of Hyderabad (1820-25) took keen interest in the reforms of the state administration
but Chandulal was not in favour and was in search of suitable opportunity for their withdrawal. But Lord Bentick, the Governor General of India adopted the policy of non-intervention and Chandulal advised Nasiruddoula to request the Governor General to withdraw the European Superintendents who were appointed during Metcalfe's regime. The request of the Nizam was accepted by the Governor General and thereby created chaos, confusion and anarchy in the state and when the court of Directors came to know about the prevailing condition of the state it directed the Government of India to 1) inform the Nizam that he would not for long remain indifferent to such conditions of the administration in his state, 2) It also asked to advice him to change the minister of necessary for the improvement of the administration. Nasir-ud-Doula did not restore the European Superintendents on the advice of Chandulal and allowed to continue the same system of administration. The administration was getting from bad to worse, as there was no law and order in the state. There was discontent among nobles, and civil and military officials over the growing interference of the English in the internal affairs of the state.

Mubariz-ud-Doula proved to be a prominent figure as he never liked the British interference in the internal
affairs of the state. During the reign of his father (Sikandar jah), he came into clash with the English. Mubariz-ud-Doula and his brother Shans-ud-Doula fought courageously and repulsed the English attack. The situation was getting very critical. The Resident took it very seriously and ordered all the available British forces at Hyderabad to launch an attack. Under this complicated situation, the Nizam (Sikandarjeh) got his sons removed to his own palace to avoid hopeless consequence.

There was strong demand from the Resident to deal with the situation firmly. Therefore the Nizam had to confine them in Golkonda for atleast 5 years. Mubariz-ud-Doula was again arrested and confined to Golkonda fortress. As in 1829, he raised insurrection against the Government.

When the conspiracy of the Wahabi movement against the Nizam Government and the British was detected in Hyderabad in the year 1839, Mubariz-ud-Doula was found to be the leader of Wahabi Movement and was arrested in the Golkonda fortress and who died subsequently— in 1854. Sikandarjeh and Nasir-ud-Doula confined Mubariz-ud-Doula because it was demanded by the British Resident. Both of them were confident that Mubariz-ud-Doula was not against them and they also did not want to arrest and punish him but they were unable to act against the wishes of the British.
During 1841-42 Chandulal made attempts to find solution to his financial embarrassment and when at last he found that it was not possible for him to run the administration, he tendered his resignation and left office on September 6, 1841.16

After the resignation of Chandulal the Nizam kept the post of the Diwan vacant, because of his sad experience about the utility as well as the efficiency of the office of Diwan particularly in the light of what Chandulal has done. But the Nizam was pressed to appoint the Diwan and thus the Diwans were frequently changed and therefore could not do anything effectively for the welfare of the country.

Any way the Nizam had to suffer a lot and had to pay 40 lakhs of rupees per annum to the British Government under each head, but the main item was the maintenance of the contingent forces. All matters pertaining to the contingents were decided by the Resident, this contingent was not at all under the control of the Nizam, but the expenditure was borne by him. Thus this contingent became a burden on the Nizam.

The Nizam suffered further. The British again forced the Nizam to conclude yet another humiliating Treaty, the Treaty of Berar on May 21, 1853. According to this
Treaty the province of Berar and the district of Osmanabad and Raichur were ceded to the British and on the next day, after the conclusion of the Treaty, Siraj-ul-Mulk the Diwan died and his nephew Salarjung was appointed the Diwan of Hyderabad State, with the approval of the British Government.17 Salarjung ruled for 30 years and played an important role for maintaining cordial and friendly relations with the British and rendered valuable services for the economic welfare of the state. The subsequent history of the Nizam of Hyderabad is outside the purview of the present study.

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REFERENCES:

3. Wadia, D.N., Geology of India, 1939, p. 70.
5. Ibid., p. 13.
8. Ibid., p. 295.
11. Ibid., p. 124.
